

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 15th December 1894.

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ASSAM PAPERS.

Nil.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Ghosak"	Khulna ... ..	.....
<i>Fortnightly.</i>				
2	"Bankura Darpan"	Bankura	397	
3	"Kasipur Nivāsi"	Kasipur, Barisāl	300	
4	"Ulubaria Darpan"	Ulubaria	720	
<i>Tri-monthly.</i>				
5	"Abodh-Bodhini"	Calcutta ... ..	.....	6th December 1894.
<i>Weekly.</i>				
6	"Banganivāsi"	Calcutta	8,000	
7	"Bangavāsi"	Ditto	20,000	8th December 1894.
8	"Burdwān Sanjivani"	Burdwan	310	4th ditto.
9	"Charumihir"	Mymensingh ... ..	.....	4th ditto.
10	"Chinsura Vārtāvaha"	Chinsura	500	
11	"Dacca Prakāsh"	Dacca	2,400	9th ditto.
12	"Darsak"	Chinsura ... ..	.....	9th ditto.
13	"Education Gazette"	Hooghly	950	7th ditto.
14	"Hindu Ranjikā"	Boalia, Rajshahi	248	
15	"Hitavādī"	Calcutta	3,000	7th ditto.
16	"Jnāndāyikā"	Ditto ... ..	.....	8th ditto.
17	"Murshidabad Hitaishi"	Murshidabad ... ..	.....	5th ditto.
18	"Murshidābād Pratimdhī"	Berhampore ... ..	.....
19	"Pratikār"	Ditto	608	7th ditto.
20	"Rangpur Dikprakāsh"	Kakinia, Rangpur	170	
21	"Sahachar"	Calcutta	800-1,000	5th ditto.
22	"Samaya"	Ditto	4,000	7th ditto.
23	"Sanjivani"	Ditto	4,000	8th ditto.
24	"Sansodhini"	Chittagong ... ..	.....
25	"Sāraswat Patra"	Dacca	(300-400)	8th ditto.
26	"Som Prakāsh"	Calcutta	800	10th ditto.
27	"Sudhakar"	Ditto	2,000	7th ditto.
28	"Vikrampur"	Lauhajangha, Dacca	600	6th ditto.
<i>Daily.</i>				
29	"Banga Vidyā Prakāshikā"	Calcutta	500	7th, 8th and 10th to 12th Dec. 1894.
30	"Dainik-o-Samāchār Chandrikā"	Ditto	1,200	9th to 13th December 1894.
31	"Samvād Prabhākar"	Ditto	1,435	7th, 8th and 10th to 13th Dec. 1894.
32	"Samvād Purnachandrodaya"	Ditto	300	
33	"Sulabh Dainik"	Ditto	3,000	7th, 8th and 10th to 12th Dec. 1894.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
34	"Dacca Gazette"	Dacca	500-600	
HINDI.				
<i>Monthly.</i>				
35	"Bihar Bandhu"	Bankipore	500	
36	"Darjeeling Mission ke Māsik Samāchār Patrika."	Darjeeling	500	For the month of December 1894.
<i>Weekly.</i>				
37	"Aryāvarta"	Dinapore	750	7th December 1894.
38	"Bhārat Mitra"	Calcutta	2,500	6th ditto.
39	"Hindi Bangavāsi"	Ditto	10,000	
40	"Uchit Vakta"	Ditto ... ..	.....	8th ditto.
PERSIAN.				
<i>Weekly.</i>				
41	"Hublul Mateen"	Calcutta ... ..	.....

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.				
<i>Weekly.</i>				
42	"Akhbar-i-Al Punch" ...	Bankipore ...	750	22nd November 1894.
43	"Darussaltanat and Urdu Guide" ...	Calcutta ...	300	6th December 1894.
44	"Gaya Punch" ...	Gaya ...	.....	11th ditto.
45	"General and Gauhariyasi" ...	Calcutta ...	410	8th ditto.
46	"Mehre Monawar" ...	Muzaffarpur ...	150	
URIYA.				
<i>Monthly.</i>				
47	"Asha" ...	Cuttack ...	80	
48	"Pradip" ...	Ditto ...	.....
49	"Samyabadi" ...	Ditto ...	.....
50	"Shikshabandhu" ...	Ditto ...	.....
51	"Taraka and Subhavarata" ...	Ditto ...	.....
52	"Utkalprabhá" ...	Mayurbhunj ...	97	
<i>Weekly.</i>				
53	"Dipaka" ...	Cuttack ...	.....
54	"Samvad Vahika" ...	Balasore ...	203	8th November 1894.
55	"Uriya and Navasamvad" ...	Ditto ...	420	31st Oct. and 7th Nov. 1894.
56	"Utkal Dipika" ...	Cuttack ...	450	3rd and 10th November 1894.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
57	"Paridarshak" ...	Sylhet ...	480	
58	"Silchar" ...	Silchar ...	250	
59	"Srihattavási" ...	Sylhet ...	.. ..	For the first fortnight of <i>Agrahayan</i> , 1301 B.S.

II.—HOME ADMINISTRATION.

(a)—Police.

A correspondent of the *Sanjivani* of the 8th December writes as follows:—

Ill-treatment of an accused station-master by the Railway Police.

Lately the station-master of Kishanpur station near Darbhanga was charged with having stolen a number of railway sleepers. This station-master is a perfect gentleman, and is an old officer, and no complaint has ever during his long period of service been made against him to the Railway authorities. It was some subordinate employés of the railway who took some sleepers by night and secreted them in the station-master's quarters with the object of bringing him into trouble, and then in the course of the same night telegraphed to the Inspector of the Railway Police drawing his attention to the alleged theft. The police came, and without making a proper investigation, arrested the station-master, put on him handcuffs, placed him among other criminals in Samastipur, and otherwise ill-treated him. The case, however, was proved to be false on enquiry by a higher police officer. It was also proved by this enquiry that it was the malice of the subordinate employés which had brought the unfortunate man into trouble. Now, was it not sheer arbitrariness on the part of the police to perpetrate all sorts of ill-treatment on a man who, on proper enquiry, was found to be quite innocent of the charge brought against him? Was not the police guilty of the grossest act of oppression in putting handcuffs, without proper enquiry, on a man who has been serving the Railway with credit for the last ten years? The correspondent has been informed that the Chief Engineer of the Railway only ordered an investigation to be held into the matter, but did not direct the arrest of the station-master. How then did the police act so rashly?

SANJIVANI,
Dec. 8th, 1894.

Another railway case which lately occurred also clearly illustrates the high-handedness of the police. The station-master and pointsman of the Dalsingsarai station, who were found guilty in the recent collision case, were sentenced to imprisonment. The other day, by order of the Jail Superintendent, these two men were being taken from the Samastipur to the Darbhanga Jail. The police had put handcuffs on the station-master, but had not considered the same precaution necessary in regard to the pointsman, although the guilt of the latter had been held by the law court to have been of a graver character, and he had been sentenced to a longer term of imprisonment than the station-master. Are the authorities blind to these acts of rashness and oppression by the police?

2. Referring to Sir Charles Elliott's utterances in Gaya regarding the

The Lieutenant-Governor on the morale of the police.

morality of the police, the same paper says that it is perfectly true that the police would not have been so corrupt if the people had not given them bribes. But how did the Lieutenant-Governor forget that, considering the extravagant powers which are vested in the police in this country, the people have no alternative but to make use of bribes for the purpose of protecting their honour and *ijut*? The Magistrates are all powerful, and in order to satisfy them, the police are obliged to commit oppression on the people. The Lieutenant-Governor said that the police served the people. Nothing, however, could be further from the truth than this statement. As a matter of fact, the police only carry out the orders of the authorities, and thus employed, do not fail to imbibe the spirit of their masters—the Magistrates. The police in this country are really cast in the same mould as the Magistrates. The Lieutenant-Governor wants the people to help the authorities in checking oppression. But is not His Honour aware that the whole District Police and the District Magistrate himself get offended with the man who attempts to check oppression by the police? Even in the streets of Calcutta constables regularly take bribes from the drivers of carts, &c., and if anybody censures them for so doing the whole police endeavour to ruin him. Who, under such circumstances, will venture to help in checking police oppression? It is, in fact, due to the authorities that the police in this country is so corrupt and highhanded. It will not do to throw the entire blame of a bad police on the people.

SANJIVANI.

SANJIVANI,
Dec. 8th, 1894.

3. Referring to the acquittal of the accused in the Baksara murder case in the Howrah district, the same paper urges the authorities to make a further investigation into it, in order to bring the real culprit or culprits to justice. The case of Sham Pal, the accused, who has been acquitted clearly proves what a dangerous thing the police is, and how life in the mufassal is beset with danger. One is horrified to think what would have become of Sham Pal if he had not succeeded in securing the services of Mr. Ghose as his advocate.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 11th, 1894.

4. The *Dainik-o-Samachar Chandrika*, of the 11th December, has the following:—

Sir Charles Elliott on the Bengal Police.

Sir Charles admits that the Bengal Police has many faults, and says that it will not improve so long as the Bengalis, as a people, are not improved in their morals. The Lieutenant-Governor could have taken the Bengalis to task for the corruption of the police if all its superior officers had been natives. Subordinate police officers generally become corrupt through the indulgence which is given to them by their superior officers. Honest men do not enter the Police Department, because they are ill-treated by their superior officers. Bengalis are serving as Deputy Magistrates and Munsifs with honour and credit. Why should they not then be able to serve with equal credit and honour as subordinate police officers? It is the present police system and not the morality of Bengalis, as a people, that must answer for this. That Sir Charles Elliott is abusing the Bengalis for bad morals is because he does not like them. His ill-feeling against the Bengalis is showing itself in its most aggravated form, and the writer fears lest His Honour's head should be entirely turned.

(b)—Working of the Courts.

SRIHATTAVASI,
1st fortnight of
Agrahayan.

5. The *Srihattavasi*, of the first fortnight of Agrahayan, says that the other day a man in the district of Barisal was sentenced to rigorous imprisonment for one year and a fine of Rs. 50 for keeping a gun and a quantity of gun-powder without a license. The punishment was certainly too severe. It clearly shows that the Government has no faith in the loyalty of its subjects, and that the English officials, who know that they are not governing the Indian people well, are always in fear of a native rising. But they ought to bear this in mind that the natives of this country will not rise in rebellion even if they are most grievously oppressed. It is not in the nature of the masses in this country to rebel, and as for the educated community they know full well that a great evil will overtake the country when the English rule will be subverted. How unfortunate must the country be where the Government always looks upon the people with an eye of distrust!

CHARU MIHIR,
Dec. 4th, 1894.

6. The *Charu Mihir*, of the 4th December, says that though much was expected of Lord Elgin, His Excellency has not yet done a single good act. The Provincial Governors are conducting themselves as arbitrarily as before.

The new trial privilege of Europeans and Americans in India. They are promoting the officers who have been repeatedly guilty of committing oppression on the innocent, or, as has lately been the case in Bombay, are abusing the Hindus before they have been proved guilty in riot cases. And, lately, the Government of India has itself issued a circular conferring new trial privileges on the European and American residents in India. The writer will not say whether this circular is in accord with the policy which regulates British administration in India. But this much is certain that it will infinitely lower the prestige of the Native magistracy, whether appointed in this country or in England, in the eyes of the whole civilized world. It was Sir James Stephen who laid the foundation of this invidious distinction between European and Native Magistrates, and Lord Elgin's circular has only given a development to the principle laid down by that jurist. It is to be regretted that a Liberal Viceroy, like Lord Elgin, should have lent himself to the work of depreciating the prestige of the Native Magistrates, which, after a severe struggle, Lord Ripon succeeded in but slightly augmenting.

As subjects of the English people, the Indians naturally expect to enjoy under British rule greater privileges than the people of a foreign country

living in theirs. The intention which has prompted the Government of India in conferring the new trial privilege on the non-British European and American residents in India is, no doubt, praiseworthy. But does not the Government see that the argument it has made use of in favour of these foreign subjects applies equally well to the natives of this country being tried by European Magistrates? The Government has been anxious to consult the feelings of a handful of foreign subjects, but it does not take a moment's thought of the requirements of the millions of poor native subjects, who are too often wrongly punished by European Magistrates entirely ignorant of the manners, customs and feelings of the natives whom they try.

7. The *Uchit Vakta*, of the 8th December, sees no harm in Government's action in depriving the Native Magistrates of the power of trying accused Europeans and Americans. The conquered natives ought to live content with what the conquerors have given them by way of favour. When the English conquerors refuse to be tried by *kálá* subjects, men of other independent nationalities may, very fairly, refuse to be tried by *kálá* Magistrates.

UCHIT VAKTA,
Dec. 8th, 1894.

8. The *Dainik-o-Samachar Chandrika*, of the 9th December, says that Mr. Justice Norris, a friend and disciple of the Quaker, John Bright, and the President of the Society for the Prevention of Cruelty to Animals, might very well, without making the least infringement of the law and doing any prejudice to the public peace, have been somewhat lenient towards the Hindustani lad of 15 or 16, who murdered his grandfather and grandmother in Chitpur Road. A sentence of transportation would have certainly met the ends of justice in such a case. Justice Norris is always anxious to show kindness to the lower animals. Is there no religious merit in saving a human life?

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 9th, 1894.

9. In the course of an article headed "A sequel to the Ilbert Bill," the *Darsak*, of the 10th December, writes as follows:—
'A sequel to the Ilbert Bill.' It must be admitted that as black men are unable to understand the feelings of white men, so white men are unable to understand the feelings of black men. If a white man's wife or sister is kissed by another man, the former does not take it very ill; but in a similar case a Hindu or a Muhammadan takes the offence as a serious insult to himself and his family, and will not fail to punish the offender accordingly. An English Magistrate will, however, make light of the offence, and will, at the most, award some pecuniary compensation to the injured husband or brother. It is only a Native Magistrate who can form an idea of the gravity of the offence as it strikes a native and give a decision accordingly. Then there is such a vast difference between the feelings of a white man and those of a black man generally that the question fairly arises—Why should not the black men get the same privilege as the white men have got?

DARSAK,
Dec. 10th, 1894.

The people of the country should set up a strong agitation not for the purpose of protesting against the privilege which has been granted to Europeans and Americans, but with the object of securing for themselves a similar privilege.

10. The *Sulabh Dainik*, of the 11th December, says that during the last Ganapati festival at Bombay a Muhammadan broke an image of Ganapati belonging to a Hindu. The Hindu, having brought a charge against the Muhammadan before the Assistant Collector, Mr. Fry, was himself punished with 18 months' imprisonment for obstructing a public officer in the execution of his duty. The Muhammadan was let go unpunished in spite of good evidence against him, on the ground that the image broken belonged to a Kusthi and was therefore devoid of sanctity. If justice be administered in this way, real justice will vanish from British territory. The writer is also astonished to see the Assistant Collector's knowledge of the Sastras.

SULABH DAINIK,
Dec. 11th, 1894.

(d)—Education.

11. The *Sahachar* of the 5th December has the following:—Noble sentiments are finding clearer and clearer expression from Lord Elgin, and we are receiving clearer and clearer proofs of the fact that our present Viceroy is the worthy son of a worthy

SAHACHAR,
Dec. 5th, 1894.

father. May God grant long life and every happiness to Lord Elgin! We may reasonably hope that India will be benefited in many ways during his administration. In the convocation speech which Lord Elgin recently delivered at Lahore, he strongly insisted upon the Government's duty of giving high education to its poorer subjects, thereby enabling them to gratify that instinct of progress and development which God has implanted in all men. Nothing can be nobler than the view which Lord Elgin has thus expressed. It is reassuring to find the Viceroy expressing himself so strongly in favour of high education, after the intention that has been clearly shown by Government of withdrawing altogether from the work of diffusing high education in the country. India will feel grateful to all the Provincial Governments if they now act upon the principles enunciated by Lord Elgin. Lord Elgin should, however, remember that the middle classes in this country, though quite as intelligent and public-spirited as the middle classes of any other country, are very much poorer, their wants being many and their income small, and that they are not therefore in a position to bear the expenses of high education. Government must therefore bear the cost of their high education.

We quite agree with Lord Elgin in thinking that high education and technical education should go hand in hand, and that the latter education is not education in the proper sense of the word, being the education of the hand and the eye only, and not of the brain.

12. The *Samay* of the 7th December has the following:—

SAMAY,
Dec. 7th, 1894.

"Nutan Path."

"Nutan Path" by Babu Chandra Nath

Basu, M. A. and B. L. Price 3 annas. This book

has been appointed as a text-book for the lower primary examination. Babu Chandra Nath's is a well-known name in the world of letters, but we are very much grieved to see this book of his. From the faulty composition and the faulty language which are observed in portions of the book, it appears that Babu Chandra Nath has bestowed no care whatever on it. But how to remove the educational difficulty that little boys will find themselves confronted with in going through the work? It would have been well if the Text-Book Committee had, before appointing it as a text-book, caused it to be revised. We give one or two examples.

"মৎস্য, মাংস, ডিম্ব প্রভৃতি কতকগুলি খাদ্য প্রাণী শরীর হইতে অর্থাৎ গরু ছাগল ভেড়া হাঁস প্রভৃতি প্রাণী হইতে পাওয়া যায়।" (Certain kinds of food, such as fish, flesh, eggs, &c., are obtained from the bodies of animals, that is to say, from animals, such as the cow, the goat, the sheep, the duck, &c.)—page 9.

"শস্যের গাছ শিকড় দিয়া টানিয়া লওয়ায় ক্ষেত্রে উহার খাদ্যের যে অভাব হইয়া পড়ে" (Owing to the grain-producing plant absorbing, by means of its roots, the food which it requires, want of food that occurs in the fields)—page 15.

"অতএব কাঁচা ঘর ও শিল্প কার্য, পাকা ঘর ও শিল্প কার্য" (Therefore a *kucha* house is a work of art and a *pucka* house is a work of art)—page 49.

"আমাদের মনে যে ভাব প্রকাশ করিবার ইচ্ছা হয়।" (The desire that we feel to express anything that is in our mind)—page 53, and so on. It has not probably struck the members of the Committee that little boys will find it difficult to understand such descriptions

as "শীত কালের মৃদু রৌদ্র" (the mild sunshine of the cold season), "জীবন্ত মৎস্য" (live fish), and "রথতলার বা বারইয়ারিতলার জনতা" (the crowds that assemble where the Car festival or a Baroiyari puja is celebrated).

13. The *Hitavadi* of the 7th December says that of the 800 books on the

HITAVADI,
Dec. 7th, 1894.

The Central Text-Book Committee.

approved list of the Central Text-Book Committee, nearly 500 are quite worthless and Government

therefore placed a sum of 700 rupees at the disposal of the Committee for the preparation of a revised list, from which the worthless books would be excluded. It is now three years since the money was granted, but the Committee has not been able to publish a revised list. What is the good of maintaining the Committee if the students are to read bad books as before? Why should the money granted by Government be also wasted in this way?

14. The *Sulabh Dainik* of the 10th December says that the Lieutenant-

SULABH DAINIK,
Dec. 10th, 1894.

Character in the teacher.

Governor thinks that only teachers of good moral character should be employed in schools. But has

His Honour ever enquired how far this is actually done? The writer can point out many immoral teachers whose failings are publicly known. What then is the good of giving expression to a view which the Lieutenant-Governor will not be able to give effect to in practice.

15. The *Som Prakash* of the 10th December is glad that the Syndicate of the Calcutta University has very judiciously with-

The Devnagari rule.

drawn for the present the Devnagari rule. It is a happy thing to see the Syndicate correct its own mistake, when such mistake is pointed out in a friendly manner. To err is human, but he alone deserves to be called a man who promptly corrects his error at the advice of a well-wisher.

SOM PRAAKSH,
Dec. 10th, 1894.

16. The *Dainik-o-Samachar Chandrika* of the 13th December has the following:—

The Wilson incident.

The Higher Training Association has been established for the moral training of boys and young men. Sir Charles Elliott is its chief patron; Babu Pratap Chandra Majumdar is one of its principal supporters. The Association also counts many big Babus among its members. Mr. Wilson of the Presidency College is its Secretary. Speeches, sports and theatrical performances take place in connection with the Association; and the other day Professor Bose of the Presidency College gave, in connection therewith, a lecture on Electricity at the Missionary College in Cornwallis Square. Father Lafont took the chair, and Dr. Gurudas Banerji was also present, because he must be present everywhere. There was a large gathering of boys and young men. Babu Jnan Chandra Ghosh, a professor in the Free Church Institution, came, but not uninvited, and took one of the front chairs. Mr. Wilson, however, forcibly made him leave that chair, some say holding him by the neck, others say holding him by the hand; others again say that Babu Jnan Chandra fell down on receiving a push from Mr. Wilson. The boys and young gentlemen present were incensed at this. But Dr. Banerji pacified everybody. It is said that at Father Lafont's advice Mr. Wilson consented to apologise, but that at the close of the lecture he went away without apologising. This incident has created a sensation, and Mr. Wilson is being censured in the Babu journals. The writer, however, cannot but praise Mr. Wilson. The object of the Association, of which he is the Secretary, is to teach young men higher morals, that is, forbearance, forgiveness, loyalty, humility and a sense of one's own real situation. Mr. Wilson has by his action taught Babu Jnan Chandra a lesson on every one of these points. It is hoped that through Mr. Wilson's favour such lessons in higher training will be given from time to time to all Jnan Chandras. Such lessons will also serve the Lieutenant-Governor's purpose. For the humbler the people of Bengal become, the smoother will the administration of the province be.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 13th, 1894.

17. The *Samvad Prabhakar* of the 13th December thus refers to the incident in the General Assembly's Institution in connection with the Higher Training Association:—

The Wilson incident.

When Mr. Wilson asked Babu Jnan Chandra to leave his chair, the latter told him that he was an invited visitor. But what European gentleman, what learned professor in particular, could have held temper at his order being thus disobeyed by a Bengali nigger? Even shooting a nigger under such circumstances will not soothe a European's temper. Mr. Wilson at once made an exhibition of his Western enlightenment, and gave a clear illustration of the physical disparity that exists between a flesh-eating European and a rice-eating Bengali. He took Babu Jnan Chandra by the neck and threw him down.

SAMVAD PRABHAKAR,
Dec. 13th, 1894.

So long Mr. Wilson was known in the native circles in which he moved as a quiet, inoffensive sort of a gentleman. But the fire has now burst out of its covering of ashes. The President advised Mr. Wilson to apologise to Jnan Babu; but Mr. Wilson left the hall without listening to this advice. It was not known before that Mr. Wilson was morally such a poor man. It is to be hoped that the Higher Training Association will now see Mr. Wilson in his true character, and cut off all connection with him. The Lieutenant-Governor, too, should carefully consider the moral of the incident, for he is intimately connected with the Higher Training Association.

(c)—Local Self-Government and Municipal Administration.

CHARU MIHIR,
Dec. 4th, 1894.

18. The *Charu Mihir* of the 4th December says that in noticing the irregular attendance of the members of the District Boards in Monghyr, Bhagalpur and Dinajpur, the Lieutenant-Governor suggests that, when a member is about to leave his district for a long time, the Magistrate should try to get him to resign, or report about him to Government. The writer, however, thinks that attendance at Board meetings will become more regular, if Government appoint as its members only those who habitually live in a district. Mr. Westmacott some time ago issued a circular prohibiting the appointment of pleaders and mukhtars as members of a District Board; but it is professional men, like legal and medical practitioners, who live in the district that make the most regular and efficient members of a Board.

BHARAT MITRA,
Dec. 6th, 1894.

19. The *Bharat Mitra* of the 6th December says that the shop-keepers of Patna City are grumbling over the new privy tax that is being levied upon them.

A new tax in Patna City.

(g)—Railways and communications, including canals and irrigation.

UCHIT VARTA,
Dec. 1st, 1894.

20. The *Uchit Vaktā* of the 1st December says that the new rules which the Government of India has directed to be framed regarding the conveyance of pilgrims by rail, will place the pilgrim passengers in a worse position than before, because the railway authorities will now have the power to compel such passengers to travel in goods waggons.

ABODH-BODHINI,
Dec. 6th, 1894.

21. The *Abodh-bodhini* of the 6th December says that Mr. Stuart, the Examiner of the Eastern Bengal State Railway, has appointed a female assistant on a salary of Rs. 40 in the place of two Bengali clerks who used to draw Rs. 17 and Rs. 23, respectively.

As there is no one to question their proceedings, the Railway officers are doing just as they please. Mr. Stuart moreover is greatly displeased with the native press, and he once flung away an issue of this paper, when it was handed to him by a peon. The writer has also learnt that copies of this paper, though they are regularly sent to the officers of the railway, do not reach them.

In all the important stations of the Eastern Bengal State Railway there are bridges for going from one platform to another, but there are no such bridges at the Chitpur station. This causes serious inconvenience to clerks and other people who have to go from one platform to another, and from one godown to another, several times in the day, not to speak of the danger they at present incur in making their way from one godown to another when trains are passing.

SUDHAKAR,
Dec. 7th, 1894.

22. The *Sudhakar* of the 7th December says that, though the number of intermediate and third class passengers is the largest on railway lines, the Railway authorities regard them as goods, and do not attend at all to their comforts. These passengers are allowed no facilities to satisfy calls of nature while travelling. Englishmen have a society for the prevention of cruelty to animals, and they punish a man for cramming too many birds in a single cage. But they have no pity to spare for the sufferings of human beings, the noblest of God's creatures. It is, however, a matter of rejoicing that Government has now forbidden the Railway authorities to accommodate passengers in goods waggons.

SAMVAD PRABHAKAR,
Dec. 11th, 1894.

23. The *Samvād Prabhākar* of the 11th December gives in Bengali the substance of the letter written to the *Bengali* newspaper by Babu K. B. Mallik, of Serampore, complaining of the high-handed action of certain Volunteers at the Howrah Station on the 2nd December last, and of the station-master's refusal to entertain a complaint against them.

High-handed conduct of certain Volunteers at the Howrah station.

(h)—General.

24. The *Darussaltanat and Urdu Guide* of the 6th December says that the Musalmans are anxious to see Nawab Ameer Hossein, C.I.E., reappointed Inspector-General of Registration.

DARUSSALTANAT
AND URDU GUIDE,
Dec. 6th, 1894.

25. The *Dainik-o-Samachar Chandrika*, of the 9th December, has the following about the Puna Police:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 9th, 1894.

Lest the Government should be blamed for letting the Bombay Police go unpunished after the severe censure that has been pronounced upon them by the Sessions Judge of Puna in the riot case, Lord Harris will most probably indite a resolution to the effect that though the Sessions Judge acquitted the Hindus they were really guilty, and that the police were not to blame for arresting them. Considering that Mr. Ward, the Chief Commissioner of Assam, had the boldness to find fault with a judgment of the High Court, it will be no wonder if such a resolution is really issued by the Governor of Bombay.

26. The *Dainik-o-Samachar Chandrika*, of the 12th December, has the following:—

DAINIK-O-SAMACHAR
CHANDRIKA
Dec. 12th, 1894.

Thirteen Hindus of Wai, in the district of Sattara in the Bombay Presidency, were sent to jail on a charge of disobedience of police orders on the occasion of a religious festival. The whole Hindu community of the Presidency considered the sentence unjust and expressed sympathy with the prisoners. Many leading and influential men of Sattara were making grand preparations for giving a cordial welcome to them on their release from prison. The practice of granting such receptions to deserving prisoners on their coming out of jail is in vogue in many countries. It is common in Ireland and not rare in England. In Bombay itself a grand reception was accorded to the Christian missionaries who had been convicted and sent to jail.

But the rules are different in the case of native subjects in India generally and in the case of the Hindus in particular. The rumour that the thirteen Hindu prisoners of Wai were going to be given a formal reception by their co-religionists greatly enraged the local police officers, who excited the District Magistrate against them.

The prisoners were to be released at 6 in the morning, and the Magistrate therefore issued an order at 8 in the preceding night to the effect that nobody should be permitted to escort the released prisoners with any sort of pomp or procession. The object of issuing the order so early was to direct the police to hold themselves in readiness and keep the public in the dark. The ostensible object was of course the preservation of the peace, though no care was taken to see whether there was really any probability of the public peace being disturbed. "The police should see," added the Magistrate, "that nobody finds it possible to make any preparation for showing respect to the released prisoners." Now, no such order would ever have been passed if the object had been simply the preservation of the peace. The real object of the order was to make a display and demonstration of official authority before the Hindus of the Bombay Presidency and the Mahrattas of Sattara in particular.

The inhabitants of Sattara were unable to escort the prisoners home with any sort of demonstration, for the Magistrate's order had been issued in the preceding night. The local authorities had probably thought that in their ignorance of the order the Hindus would come near the jail in procession and thus furnish the police with an opportunity of again sending many of them to jail, and showing to Government that the Hindus were contemplating rebellion. But though the Sattara people could not form a procession in honour of the released prisoners, they subsequently held a crowded meeting and expressed their disapprobation of the acts of the police and the Magistrate of the district.

They have gone further and given notice to Government that they intend to sue the local officials in the Civil Court. This will most probably enrage the whole body of Anglo-Indians against the Hindus and make the Bombay Government record a strong resolution condemning their disloyal attitude. The

Hindus, on their part, will probably defend themselves by saying that it is the officials, and not they, who are doing injustice and violating the law. But considering that India is not England; that the officials here possess absolute power; that the laws in this country are different in their application to different sections of the population; that offending officials here are not punished, this protest made by the Maharattas is not likely to bear any fruit. Of course, there would have been no expectation of success, if Lord Lansdowne had been now the Viceroy. But though Lord Elgin is now at the head of the Indian Administration, His Excellency is surrounded by Anglo-Indian councillors. As for any interpellations in Parliament, all such questions may be set at rest by the one plea of safety of the empire. But though protests may not lead to any immediate result or remedy, it is to be hoped that the sense of justice possessed by the British people will in time lead them to do justice to the people of India.

III.—LEGISLATIVE.

SAHACHAR,
Dec. 5th, 1894.

27. The *Sahachar*, of the 5th December, approves of the refusal of the Government of India to interfere with the management of *debottar* property, for public dissatisfaction

will be sure to be caused by Government taking away the management of the temple at Puri, or of the temple of Visweswar at Benares, from the hands of their respective *Mahantas* and *Pandas*.

HITAVADI,
Dec. 7th, 1894.

28. The *Hitavadi*, of the 7th December, has the following:—

A law for the protection of religious endowments.

Government refuses to make a law for the protection of *debottar* property on the ground that it will be religious interference. But this is a pretext, and nothing but a pretext; for, in many instances, has Government, of its own motion, interfered with the religion of the Hindus. Witness the Consent Act which was passed in the teeth of an almost universal protest. But why do we speak of the Consent Act alone? There are many other examples of Government interference with social and religious practices. Let us refer to a small instance of such interference. A practice has long existed among the milkmen of Pakour of having a pig gored to death by their herds every year on the occasion of the Kali Puja. But the District Officer did not allow this to take place this year in spite of representations soliciting his permission. This act of the District Officer has wounded everybody's feeling. Will the Viceroy say that this is not an instance of interference with the religion of the people?

It may be that the practice in question appeared very cruel to the Magistrate. But has he no eyes to see the cruelty of cow-slaughter?

If the practice in question is to be put down on the ground of cruelty, why not also the Musalman practice of *jawai*? But Government will not interfere with *jawai*. Why then does it talk of cruelty? Why then does it not admit that it has interfered with the religion of the people? Instances of such religious interference might be easily multiplied.

Why should Government then refuse to interfere with the religion of the people in a matter in which such interference will do them good? The religious endowments of the Hindus are being abused, the places of pilgrimage are becoming sinks of infamy, and the *Mahantas* and *Pandas* are becoming oppressive. Do not these evils call for a remedy?

The other grounds, besides the main one of religious interference, on which Government has declined to make any new law on the subject, are that it has not been proved that the Hindu community want such a law, and that the existing law has proved inefficacious for the purpose of preventing abuses of religious endowments.

But such representative associations as the British Indian Association, and the Indian Association, as well as many native papers, have requested Government to make such a law, and there can be no doubt that the majority of Hindus want a law for the protection of religious endowments. As for the second ground urged by the Government of India, that Government in a letter to the Madras Government, dated the 29th February 1876, wrote as follows:—

“That Act XX of 1863 has failed to prevent malversation of the endowments dealt with under its provisions, and that fresh legislation in the matter

is necessary." Thus, what that Government admitted in 1876, it is denying in 1894.

We ask the Government to interfere in the matter, only because it has already passed a law on the subject. We ask it not to undertake the management of religious endowments itself, but to entrust their management to the Hindu members of the District Boards, and thereby to prevent their malversation.

29. The *Dainik-o-Samachar Chandrika* of the 10th December has the following:—

The two Associations on *devottar* legislation.

Both the Indian and the British Indian Association requested Government to pass a new law for the better protection of Hindu *devottar* property, and stated in their memorials that the proposal had the approbation of the public. The Anglo-Indian newspapers have turned this 'public' of the two Associations into a subject for ridicule; and well may they, for it was the height of effrontery on the part of the two Associations to say that their opinion was the opinion of the public. As a matter of fact, the public are dead against the legislation asked for, and it is fortunate that Government has seen this. The *Indian Daily News* says that those who wanted a new *devottar* law were 'our enemies,' that is, enemies of the English. This is, however, a serious charge to make, and for courtesy's sake at least, the *Daily News* should have avoided characterising all the members of the two Associations as enemies of the British rule. By so stigmatising them, the *Daily News* has laid itself open to a charge of libel. Again, it should not have brought a charge of disloyalty against the Congress leaders. Are Messrs. Hume, Wedderburn, &c., enemies of their own country? The writer, though not a supporter of the Congress, will not on any account agree to hear so many native gentlemen called disloyal by an Anglo-Indian. Is the *Indian Daily News*' present overdose of native hatred meant to be an atonement for its underdose of that drug during the few short days of Dr. Daly? Is it not in the recollection of the *Indian Daily News* that Anglo-Indians themselves often make their own appeals in the name of the 'Indian public,' though not a single Indian may approve of such appeals? It is indeed ludicrous to hear a "sieve with its innumerable holes take a needle to task for the one hole it possesses."

The writer is glad that the proposal of the Babus has been disapproved by the Government of India. Really a Christian and an alien Government should on no account interfere with the religion or religious practices of its subjects; and the *Indian Daily News* has acted wisely in agreeing in this respect with the writer. It says that the Government's sphere of action should be limited to reforming and improving the administration, lessening the burden of taxation, and opening out roads for the accumulation of wealth in the country, and that the authorities should never interfere with the social or religious customs of the people. Such liberality of views was not, however, displayed by any Anglo-Indian newspaper during the Consent Bill agitation, and the *Indian Daily News* was one of the foremost in doing injustice to the Hindu community in connection with the passing of that Bill. The Bill was passed simply for the purpose of upholding the *zid* of Lord Lansdowne and Sir Andrew Scoble. But Government seems to have learnt a lesson from its passing. It is hoped therefore that Sir Alexander Miller's Conjugal Rights Bill will not be pushed forward.

IV.—NATIVE STATES.

30. The *Bangavasi*, of the 8th December, has the following about the Maharaja of Cashmere:—The Lahore Durbar is over,

The Maharaja of Cashmere.

but fortune has not smiled upon the Maharaja of Cashmere. He is not a subject of the English Government; he is a feudatory prince who helps Government in trouble and difficulty. Let it be admitted that he abdicated his throne for five years, but those five years have long passed away, and why has he not still been entrusted with the Government of his own State? The Maharaja came to the Durbar, showed every mark of friendship for the English Sovereign. But it is not easy to understand why he is being treated in this way. Leading English statesmen say that the safety of the English Government in India depends chiefly upon the love and devotion

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 10th, 1894.

BANGAVASI,
Dec. 8th, 1894.

of its subjects and of its native princes. It is, therefore, a wonder why the shrewd English Government is treating the Maharaja of Cashmere in a manner which may affect the love and devotion of its subjects.

UCHIT VAKTA,
Dec. 8th, 1894.

31. The *Uchit Vakta* of the 8th December says that it was expected that in the Lahore Durbar Lord Elgin would restore the Maharaja of Cashmere to his former power, but instead of doing this His Excellency has only effected a reform in the Raja's Council by abolishing the post of Sardar Muhammad Hayat Khan and making a reduction in the salary of two other members. One other important thing which His Excellency ought to have done in connection with Cashmere, is providing for the appointment of educated Cashmiri members in the State Council in the place of all foreign members.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 11th, 1894.

32. The *Dainik-o-Samachar Chandrika*, of the 11th December, says that according to the British and the Anglo-Indian newspapers, the Maharaja of Kuch Bihar went to England this time for the purpose of being initiated into the mysteries of hunting and horse-racing. This is certainly an excellent certificate for a native prince of India who has so many subjects to look after!

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

DACCA PRAKASH,
Dec. 9th, 1894.

33. The *Dacca Prakash* of the 9th December has the following:—

Mr. Luttmann-Johnson on distress in the Dacca Division.

In Mr. Luttmann-Johnson's Administration Report for the Dacca Division it is stated that in the Dacca district alone there were 50,236 deaths in 1890, 54,338 deaths in 1891, 60,024 deaths in 1892 and 74,415 deaths in 1893. In the whole Dacca Division, too, the death-rate gradually increased during these four years, that is to say, there were 224,396 deaths in 1890, 234,157 deaths in 1891, 251,839 deaths in 1892, and 299,273, deaths in 1893. It has been repeatedly pointed out in this paper that scarcity appeared in the Dacca Division in the latter end of the year 1891; that in 1892 during the whole rainy season and till the month of Agrahayan rice sold at an inordinately high price, even six seers per rupee, and that consequently the death-rate increased heavily; so much so that in the Dacca district alone there were 17,000 more deaths than the average of the last twelve years. But during 1892, too, the people managed to live from hand to mouth by the sale of their household furniture and utensils. But scarcity reappeared in 1893, and the poor people had then no alternative but to starve or to eat food unfit for human use. From the effects of this year's scarcity there died in the Dacca district alone some 31,000 men. If these deaths were not due to scarcity how will the Commissioner explain the increase in the death-rate, which was seen to take place simultaneously with the increased sufferings of the people owing to scarcity, the existence of which he has not denied?

The Commissioner has denied the existence of actual famine on the ground that no one came to the relief works. But the reasons why people do not come to the relief works are (1) that extremely low wages are given there, sufficient only for the subsistence of one man but not of his family; (2) that labourers get higher wages elsewhere and are never in want of work; (3) that old people and infants are physically incapable of working at relief works; (4) that the middle class people in this country place a higher value upon their honour and respectability than upon their lives. It was 31,000 of the old and infirm and middle class people who died last year in the Dacca district from starvation.

The Commissioner has attributed the excessively large number of deaths last year to cholera. But from the figures given in his own report it appears that in the Dacca district only 12,000 more deaths took place in 1893 from cholera than in the previous year, and in Faridpur only more. From fever and small-pox there were even fewer deaths in 1893 than in 1892. Well, when these three epidemic diseases fail to explain the large number of deaths, to what else must they be ascribed if not to scarcity? But the Commissioner is not so much to blame for denying the existence of distress as the District Magistrates. Indeed, it was owing to the late Mr. Jenkins that the Police Sub-Inspector of Nawabganj was obliged to retire on pension because he had reported scarcity, and the police officers generally attributed deaths

from starvation to other causes. There is little wonder then that the Commissioner, whose only source of information is the report submitted by a Magistrate like this should deny deaths from starvation. The writer cannot vouch for the correctness of the death reports published in other papers, nor even of those published in this paper. He only knows that the reports published in the *Dacca Prakash* were received from trustworthy sources. But considering the sort of enquiry he made the Commissioner, at least, has no reason to complain that they were false reports. In the issue of the *Dacca Prakash* for the 14th January last (see Report on Native Papers for week ending the 20th January, 1894, paragraph 31), it was reported that one Pitambar Gop of *Galimpur* had left his home on account of scarcity. The Commissioner contradicts this report by saying that there is no one bearing the name Pitambar Gop in *Govindpur*. Is this the sort of enquiry which was made in every case in which the Commissioner contradicts the reports of the newspapers? Again, the death of Bhim Rishi of Singai from starvation led the Deputy Magistrate of Manikganj to collect subscriptions for the relief of the distressed people of that and the adjoining places. But the Commissioner says that Bhim Rishi died of fever and not from starvation. Well, about 40,000 men die of fever every year in the Dacca district, but the Deputy Magistrate took note of only the one man, Bhim Rishi!

It is clear that the police reports have misled the Commissioner and induced him to blame the newspapers. He would not have been so misled if he had regularly read the *Dacca Prakash*.

VI.—MISCELLANEOUS.

34. The *Al Punch*, of the 22nd November, has heard that the Bengal civilians and some Bengali zamindars are of opinion that Sir Antony MacDonnell is not competent enough for the Lieutenant-Governorship of Bengal, and that they want a man who will follow Sir Charles's policy in every particular, in dealing with the cadastral survey and *Alum* procession questions.

AL PUNCH.
Nov. 22nd, 1894.

35. The *Sahachar* of the 5th December says that in the case of the present Lieutenant-Governor of Bengal maturity of years has not brought with it maturity of intellect. Sir Charles has no control over his temper and bursts into open fits of anger even there where it is the imperative duty of a ruler not to let the public know that he is angry or excited. He may, therefore, be allowed credit for sincerity, but not for statesmanlike prudence or discretion. By his own partial dealing, Sir Charles Elliott has created ill-feeling between Hindus and Musalmans. But if anybody says this, Sir Charles flies into a rage and calls him ignorant, disloyal, and other bad names. If it be disloyalty to point out the errors of the Government officials, who are not certainly infallible, Sir Charles will do well to deprive the public of their freedom of speech. Everybody remembers that Sir Charles invited the Musalmans to Belvedere to a conference about the cow-killing circular without once feeling it necessary to invite the Hindus, who were not less interested in the matter. Such is his want of self-control that he rudely declined an offer of Rs. 2,000 made by the Babus of Baliati, with a view to perpetuate the memory of his visit to Dacca, simply because those Babus were implicated in an ugly criminal case. He has also shown similar want of temper at Gaya. While addressing there a meeting of Hindus assembled to do him honour, His Honour indulged in an unmeasured abuse of the Hindu community.

SAHACHAR
Dec. 5th, 1894.

36. The *Charu Mihir*, of the 4th December, says that according to many people the Congress has failed to elicit that sympathy of the masses which would have led to an extraordinary development of its power, simply because it has, up to this time, done them no direct service, but has been busy discussing higher politics alone. This is somewhat of a misconception, and is probably due to the circumstance that the Congress has not made the protection of the interests of the masses its principal object. Indeed, it is necessary that the Congress should devote greater attention to subjects which directly concern the masses. No one is ignorant of the poverty of the agricultural people in this country, most of whom are deeply in debt to the money-lender. These people will consider it a boon if an agency is created

CHARU MIHIR,
Dec. 4th, 1894.

to grant them loans of money at small rates of interest. Government can, for instance, open an agricultural bank in each subdivision under the control of the Local Board and advance such loans to the raiyats. But the authorities will hardly be induced to take such a step without being compelled to it by public agitation. It is to be hoped, therefore, that at the ensuing Congress this question of the establishment of agricultural banks by Government will form a subject of discussion. The questions relating to the remission of the salt duty and the raising of the minimum taxable income under the Income-tax Act should also claim a portion of the time of the next Congress. In this time of financial difficulty a repeal of the Income-tax Act cannot be expected, but the poorer classes will feel greatly relieved if the taxable minimum is raised to Rs 1,000. If the Congress devotes a part of its time to the consideration of these questions and achieves success, the masses will feel the usefulness of the Congress and lend it their support and sympathy, without which the Congress will not be able to fully develop its power.

DARUSSALTANAT
AND URDU GUIDE,
Dec. 6th, 1894.

37. Mr. Khalil Ahmad, B.A., writing in the *Darussaltanat and Urdu Guide*, of the 6th December, says that the policy of the Bengali Press and the National Congress is to stir up jealousy between the Hindus and Musalmáns by means of an agitation against the slaughter of cows. The up-country Hindus, unaware of the trick played upon them by the Bengali Babus, enter into quarrels with the Musalmáns with whom, from time immemorial, they have been living in peace. According to a Bengali gentleman, Babu Kali Nath Mitra, it is the Bengali Hindus who have incited their up-country brethren to quarrel with the Musalmáns. He is certain that two-thirds of the total Hindu population of Bengal are beef-eaters, and therefore there has been no *fracas* between the Hindus and Musalmáns of Bengal about cow-slaughter.

EDUCATION GAZETTE,
Dec. 7th, 1894.

38. The *Education Gazette*, of the 7th December, says that even the *Amrita Bazar Patrika* which is dissatisfied with the present waste of money in connection with the sittings of the Congress, finds nothing better to recommend than that the Congress should erect a building at Allahabad at a cost of Rs. 20,000 to Rs. 50,000. If a building of its own could ensure the success of a movement or an institution, the Lady Dufferin Hospital would have proved a signal success. The only good that is now being derived from the sittings of the Congress at different places in India, is that the people of different parts of this country are learning to sympathize with one another, and are declaring themselves of one mind on many points. But the lakhs of rupees that are spent on those occasions are simply wasted. Some say that the large subscriptions that are raised for these sittings are sufficient to convince Englishmen that the people sympathize with the Congress. Let subscriptions be raised by all means, but let not the money so raised be wasted as at present. Let a sitting of the Congress, at any place, be signalized by works of permanent utility, like tanks, &c. It is only when the Congress will learn to transact its business under a thatched shed and sitting on bare mats, and it is only when its members will be able to content themselves with the plain fare provided by the hospitable gentry of the town in which they will meet, and subdue their hankering after chop and cutlet, for at least three days, that they will command the respect and true sympathy of the Indians; for it is only by cultivating habits of austerity that the respect of the Indians can be commanded. But at present the members of the Congress are far more anxious to win the good opinion of the English public than the good opinion of their own country. And the result is that Austrian carpenters are able to sell thousands of chairs every year on the occasion of the sitting of the Congress.

PRATIKAR,
Dec. 7th, 1894.

39. The *Pratihar*, of the 7th December, has the following:—

One aspect of the Congress

We desire to see the chosen delegates of the people come from different parts of India to some particular place in the country and meet there every year, and it is our firm conviction that such meeting is sacred and auspicious, possesses a deep significance, and is calculated to benefit all classes of the Indian population. But we consider the expenditure of so much money every year as perfectly unnecessary. A meeting of the Congress in any particular part of the country has now come to mean a heavy pecuniary liability imposed on the inhabitants. The expenditure incurred on account of the annual meetings of the Congress has gone on

increasing since its second sitting. At the third session of the Congress, which was held in Madras, the inhabitants of that Presidency charmed all India by their princely hospitality. Partly from a desire to keep up the standard and partly from a feeling that a kind and hospitable reception was necessary, the treatment accorded to the Congress delegates at Allahabad was considerably in excess of the requirements of the occasion. It is thus that the expenses of the reception have increased year after year. But where is the necessity of spending so much money on receptions and giving of feasts when the object that brings the delegates together is simply a patriotic one, namely, holding a consultative assembly for the purpose of deliberating on and devising measures for the promotion of the country's welfare? Very little real work is done where there is an excess of pomp and parade. We confess we are not a little amused when we find many delegates, on their return home, waxing eloquent over the reception they met with, the excellent arrangements that were made to feed and house them, and the respect that was shown to them in railway carriages. For cordial receptions and good cheers people may go to their friends and relatives, and such grand preparations must be singularly inappropriate in a place where men meet avowedly for the purpose of crying, begging favours, and making repeated representations about their wants and grievances. We go to the Congress not for amusement, not for pleasure, but to do real work. We rejoice exceedingly when we think of the Congress as a national festival. The Congress is, as a matter of fact, a national festival. It is also an educational conference and institution where people learn how to work. When we consider it in this its latter aspect, we forget that it is a festive gathering and cease to be attracted by its gigantic pavilions, its glittering furniture, and its entertainments. And it is our prayer that this aspect of the Congress may go on showing increased development day after day.

40. The *Hitaradi*, of the 7th December, has the following:—

The Lahore Durbar.

The Lahore Durbar has proved an instance of mountain labour bringing forth a mouse. It has resulted in nothing except waste of money, public inconvenience, and oppression of the poor. We had hoped that justice would be done in the Durbar to the innocent Maharaja of Cashmere who has been deprived of his powers by a conspiracy. But that hope has been sadly disappointed. The Viceroy did not even make a reference to that subject. Nor did he make any reference whatever to the oppression that is now being committed by white people upon black people in the Punjab. We are in despair at the Viceroy not having shown any sympathy either with the princes or with the people of this country.

The money that has been spent upon the Durbar has been simply wasted. We should have had nothing to say against this expenditure if it had been made upon a tour with a view to inspecting the condition of the people, for in that case we could have flattered ourselves that the inspection might result in some good. But as for this Durbar we hardly know whether to take it for a necessary item of Governmental duty or for a mere luxury on the part of Government.

We learn from the *Tribune* that on the 29th November last the police stopped traffic from midday till evening in all the important streets of Lahore, not knowing through which of them the Viceroy would pass. Thus, many a tired man who was hastening homeward in expectation of his midday meal and repose and many a person who was hastening home with medicine for the sick was kept for so many hours waiting by the police, not to speak of the pushings and shovings, the frowns and abuses to which they in addition were treated. Ugly and unsightly things like beds and cloth-stands of rope were also either removed or destroyed, lest the Viceroy should see them.

In this way the visit of the Viceroy, which should have been marked by nothing but outbursts of joy, was marked, on account of this oppression by the police, by only sighs and tears and sad faces. Where was the need of holding a durbar attended with such oppression of the people?

41. The same paper refers to the statement made by the Lieutenant-

The Lieutenant-Governor on the cow-slaughter quarrels.

Governor, in the course of his reply to the address of the Halliday Public Library at Gaya, that those who hold the Government responsible for the quarrels between Hindus and Musalmans are either extremely foolish or

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extremely wicked, and remarks that the writer is one of those who hold the Government responsible for these quarrels; but he has always brought forward incontrovertible proofs and arguments in support of that view. The truth is the Lieutenant-Governor is extremely nettled because the charge is true. The writer will not blame the Lieutenant-Governor for abusing him, but will only pray to God to give His Honour better thoughts and better feelings.

We are among those whom the Lieutenant-Governor has, with his natural courtesy, called ignorant and foolish persons, and we are, we know, an eye-sore to His Honour. But for all that we must repeat now what we have often said before, namely, that several mean-minded officials are bent upon ruining both Hindus and Musalmans by producing ill-feeling between them; and that with that object in view they are favouring one community to the prejudice of the other. The Lieutenant-Governor, however, asserts that this charge is false, but even at the risk of laying ourselves open to the reproach of disloyalty and ignorance we must state the unpleasant truth that His Honour is wrong. If the interests of truth and justice and the good of the Government and the people require us to give offence to the Lieutenant-Governor we cannot help it.

We are not the only persons who hold the view so strongly reprobated by the Lieutenant-Governor. His Honour should know that many high officials, too, hold the same view, only they do not think it necessary to openly express their views. A Madras Civilian, Mr. Rees, has, however, freely expressed his views on the subject:—

“Since the establishment of the Indian National Congress the partisans of the autocratic Government of India have taken the Muhammadans into special favour.”

Now this is the statement not of an ignorant rebel or of a disloyal native editor, but of a Civilian officer of Government. Will Sir Charles say that this statement is false?

We are not angry with the Lieutenant-Governor for having abused us. But we are sorry to find him asserting, under the influence of an error, what is not true. Mr. Grierson's efforts, it is true, put an end to the quarrels between Hindus and Musalmans at Gaya. But everybody but a blind, vain, and worthless Governor, like Sir Charles Elliott, can see that in many cases the conduct of the officials themselves have brought about such quarrels.

It is a natural failing of Sir Charles Elliott to resent criticism. But Lord Elgin, who has not yet been affected by Anglo-Indian prejudices, has declared himself in favour of criticism. Such criticism, His Excellency says, may be erroneous, but should not, on that account, be resented.

What wonder that Sir Charles Elliott, who freely applies harsh epithets to others, should himself receive a similar treatment? It is not easy to see why he should get angry with people for thinking differently from himself. Indeed, the present Lieutenant-Governor is fit to rule only in Zululand or the Fiji Islands. In Bengal he will never be regarded as a good Governor.

42. The same paper has the following:—

Lord Elgin's declarations.

In the midst of the discontent that has been produced in India by the annexation of Burma and Manipur, by the dethronement of the Maharaja of Cashmere, and by unpopular legislative measures, Lord Elgin is showing the same anxiety to restore peace and good-feeling which Lord Canning showed in the midst of the strong dissatisfaction that had been caused by Lord Dalhousie's annexation policy. His Lordship is everywhere holding out assurances of peace. We cannot but praise the prudence which is implied in this anxiety of Lord Elgin to restore peace in the country.

A prudent man as he is, Lord Elgin sees that the English Government should now firmly establish its power in the newly-conquered territories, instead of increasing the dissatisfaction that reigns in the country at present. He is therefore averse to further annexations and is anxious for peace. But who shall say that ten years hence when British dominion will have been firmly established in the newly-acquired countries, and Indians will have been once again reassured and conciliated, the Viceroy of the time will not again seek to annex new territories? Everybody is acquainted with the purport of the Proclamation which the Queen issued immediately after the sepoy mutiny. And yet we have witnessed the dethronement of Mulhar Rao Gackwar, the

oppressions by Sir Lepel Griffin, the curtailment of the powers of the native princes, the ill-treatment of the Maharaja of Cashmere, and the annexation of Burma and Manipur. We might be reassured by Lord Elgin's words if we could be certain that he would always remain our Viceroy. But there will be a change of Viceroys, and with the change of Viceroys there will also be a change of policy.

One statement of the Viceroy calls for special remark. His Excellency is everywhere declaring that the English Government is ruling the country without making any distinction of colour and creed, and that it will always do so. Is this, we ask, true? Once cast your eyes, O! Viceroy, around you, and you will see that the administration is being carried on on directly opposite principles. You will find the officials anxious to grant unreasonable prayers by Musalmans. You will see the Hindus oppressed in various ways. The Puna riot case is an instance in point. In this metropolis of British India the Hindus are not allowed to carry images to the accompaniment of music in streets in which they were freely permitted before to carry such processions. The Hindus are a loyal people and they obey all the orders of Government in the most submissive and unquestioning spirit. But do you think that they do not feel insulted and humiliated by so doing? How is it that there is ill-feeling between Hindus and Musalmans at places where such ill-feeling was unknown? How is it that cow-slaughter is now taking place, by order of the officials, at places where cows were never slaughtered before? We must therefore freely say that, directly or indirectly, the English Government is interfering with the religion of the Hindus. We must therefore say, O! Viceroy, that though we are gratified by your soothing words, we are not reassured by them. We cannot bring ourselves to utter an untruth. We must point out the faults of the English Government, for we cannot otherwise get our remedy. Those alone who have honey on their lips and venom in their hearts will have nothing but praise for Government. We cannot follow the example of such men, and no one, who is a loyal subject of Government like us, will.

43. The *General and Gauhari Asfi* of the 8th December says that a Musalman should be given a seat in the British Parliament in order to represent to the British public the questions of cow-killing and the Congress in their true colour. Mr. Dadabhai is partial to the Hindus in discussing these questions.

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44. The *Sanjivani* of the 8th December says that, although Sir Charles Elliott himself has set up the cry of "morality," and is anxious to improve the *morale* of school-boys, of the police, and of the public in general, His Honour may well be asked to improve his own morality first. At Gaya, on the evening of the very day on which he delivered his speech, making public morality responsible for the low *morale* of the police, His Honour was present at a *nautch* party, at which four dancing girls did their best, by means of lascivious gestures, to soothe the tired soul of the Lieutenant-Governor. His Honour has been in this country for a long time, and does he not know to what class these dancing girls belong? If he does, how is it that, being an advocate of morality, and a supporter of the higher training movement, he did not hesitate to show himself at such a party? What if the students imitate His Honour's own example, and plunge themselves into the pleasures of *nautch* parties?

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45. The *Bangavasi* of the 8th December has the following:—
In his Durbar speech, the Viceroy spoke at some length about agricultural improvement which has taken place in the Panjab, but, sad to say, he said nothing about the extreme sufferings of the Panjab people from fever, and about their increasing difficulty in procuring food on account of the ruin of all the indigenous trades and manufactures. He is a true benefactor who points out the real wants of a people and tries to remove them. The Viceroy is looked upon as a well-wisher of the people, and therefore this remark in regard to him.

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46. The *Dainik-o-Samachar Chandrika* of the 10th December has the following:—
Friendly relations between the Indians and the Anglo-Indians are calculated to be beneficial

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Mr. Allen Arthur on the relations between Indians and Anglo-Indians.

to both, though vain and shortsighted Anglo-Indians may think otherwise. Mr. Allen Arthur, the President at the late St. Andrew's dinner, proved, by his speech, that he was not such an Anglo-Indian and that he wanted friendly feelings to be established between the two communities. He could not deny that a want of such feelings has manifested itself of late years, but he hoped that time would set matters right in this respect. There are, however, dull-headed Anglo-Indians, who look down upon the natives, become completely blind to their interests when such interests conflict with their own, and, even when no such conflict exists, most unnecessarily interfere with the interests and even the religion of the natives. Mr. Allen Arthur will find it difficult to forgive those Anglo-Indians who, during the Consent Bill agitation, showed themselves so willing to interfere with the long-established religious customs of the Hindus. No one has forgotten that on that occasion the *Englishman* newspaper sorely wounded Hindu feeling. The writer has more than once said that if Government is allowed to interfere in the social or religious practices of one community it will not hesitate to make such interference in the case of other communities too. It is, therefore, necessary for the Anglo-Indians to make common cause with the Indians in opposing Government in such unjust proceedings.

Mr. Allen Arthur admitted that the Indians had grievances, and he seemed not to be ignorant of the fact that it was for the redress of these grievances that the natives and the native Press clamoured and set up agitations. He should not therefore have used the epithet "Agitator" in speaking of the natives and their Press. If the natives deserve to be called "agitators" for setting up agitations against the Consent Bill and the jury notifications, why should not the Anglo-Indians, too, deserve the epithet for their agitation against the Ilbert Bill? The Indians and the Anglo-Indians are of one and the same opinion in regard to the income-tax, the object of the Opium Commission, the Factory Law, the proposed mining legislation, the imposition of cotton duties, and a solution of the exchange difficulty. In the discussion of these questions the natives give their support to the Anglo-Indians. But the Anglo-Indians oppose many reasonable claims of the natives. But as Mr. Arthur is for the establishment of friendly feelings between the two communities the writer is willing to drop these unpleasant matters.

SULABH DAINIK,
Dec. 11th, 1894.

47. The *Sulabh Dainik* of the 11th December speaks of the wedding of Mr. Alfred Elliott, eldest son of the Lieutenant-Governor, with Miss Maud Beeching, which is to take place on the 19th instant, and hopes that the auspicious ceremony will pass off merrily.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 11th, 1894.

48. The *Dainik-o-Samachar Chandrika* of the 11th December has the following:—Does Sir Charles Elliott really think that no Government officials encouraged the quarrels between the Hindus and the Muhammadans? Has not His Honour read Mr. Forbes's report? Does His Honour think that he will be able to carry on the Government without a hitch by simply venting his spleen against the native press? Will stopping the mouth of the native press enable one to act arbitrarily within British dominion? Knowing, as he does, that the Press Act cannot be brought into operation again, does His Honour mean to fulfil the object thereof by cowing down the native press by his loud railings against it? Does His Honour mean to gain a victory merely by abusing? Such conduct is really shameful on the part of a Governor. His Honour will not certainly gain the loyalty and affection of his subjects in this manner. His ill-feeling and grudge against his subjects seem to be increasing as the time for his departure from this country is drawing near. Surely all these are not instances of nobleness of mind. How many people's mouths will he stop? How will he stop the mouths of men like Mr. Rees of Madras? And will the members of Parliament keep silent for his fear? Suppose he had the power to stop the native papers, will he really wish to make use of that power? And will such wish be in keeping with a British heart? The people of Bengal are getting more and more annoyed and aggrieved at Sir Charles Elliott's conduct. And that Governor is surely to be pitied the expiry of whose term of office is anxiously looked forward to by his subjects. Does not Sir Charles Elliott entertain for a moment a wish to gain the hearts of his subjects? Love and

devotion cannot be obtained by the application of force or pressure. It is not for ever that Sir Charles Elliott will be allowed to remain in this country; nay, he is on the point of completing his term. Bengal, the Bengalis, and the Bengali Press will remain, but Sir Charles Elliott will not be where he is. If he cannot act like a good Governor even at such a time, he is an object of the utmost pity. That ruler is certainly not a fortunate ruler whose subjects do not weep at his leaving his office for good. The writer deeply regrets that through sheer ill-luck Sir Charles has failed to be a fortunate ruler.

URIYA PAPERS.

49. In alluding to the distress in certain parts of the Cuttack district, the *Utkaldipika*, of the 3rd November, takes a favourable notice of Babu Raj Narayan Das, a benevolent zamindar of Balasore, who remitted Rs. 5,000, being a considerable portion of the rents due to him from the raiyats of one of his temporarily-settled estates, where the staple crops were a miserable failure. The same paper states that the Raja of Aul still maintains his *annachhatra* and has increased its allowances by a considerable amount.

UTKALDIPIKA,
Nov. 3rd, 1894.

50. The *Utkaldipika*, of the 10th November takes note of the encouragement of female education in Orissa by Srimati Krishnapriya Patmahadai, the Rani of Kanika, who offered a gold medal to a female pupil of the Cuttack Medical School, who had passed her annual examination successfully.

UTKALDIPIKA,
Nov. 10th, 1894.

51. Referring to the late Puna riot the same paper comments severely on the unwise policy of the Bombay Government, which encourages the Muhammadans to pick up quarrels with their Hindu neighbours.

UTKALDIPIKA.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 15th December 1894.

